

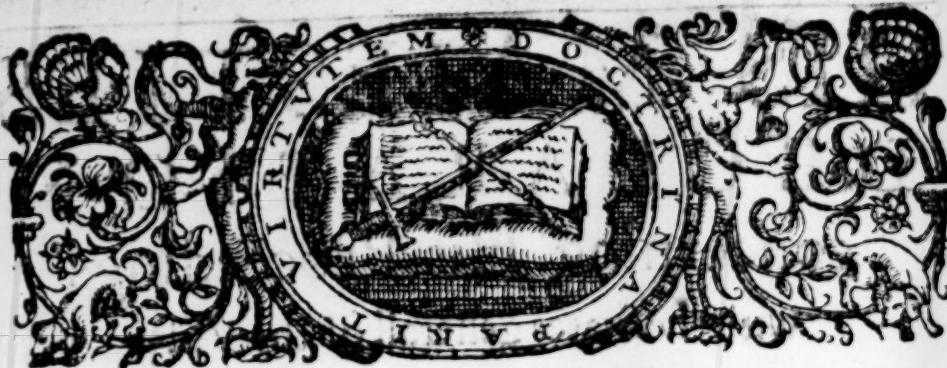
HIS MAIESTIES
DECLARATION
concerning His Proceedings
with the States generall of the Uni-
ted Prouinces of the Low
Countreys,

*In the cause of D. CONRADVS
VORSTIVS.*



Colo s. 2.8. Beware lest there be any man that spoile
you through Philosophie, and vaine deceit.

IMPRINTED AT LONDON
by Robert Barker, Printer to the Kings
most Excellent Maiestie.
ANNO DOM. 1612.



TO
THE HONOVR
OF OVR LORD AND
SAVIOVR IESVS CHRIST,
THE ETERNAL SONNE OF THE
ETERNAL FATHER, THE ONELY
ΘΕΑΝΘΡΩΠΟΣ, MEDIATOR,
AND RECONCILER
OF MANKIND,

In signe of Thankefulnesse,
**HIS MOST HUMBLE,
AND MOST OBLIGED
SERVANT, IAMES by the Grace of
God, King of Great BRITAINE,
FRANCE and IRELAND,
Defender of the FAITH,**
Doeth DEDICATE, and CONSECRATE
this His DECLARATION.



Hat it is one of the principall parts of that duety which appertaines vnto a Christian King, to protect the true Church within his owne Domini-
ons, and to extirpate heresies, is a Maxime without all controuersie; in which respect those honourable Titles of *Custos & Vindex utriusque Tabulae*, *Keeper and Auenger of both the Tables of the Lawe*, and *Nutritius Ecclesiae*, *Nursing Father of the Church*, doe rightly belong vnto euery Emperour, King, and Christian Monarch. But what interest a Christian King may iustly pretend to meddle in *alienâ Repub.* within another State or Common-wealth in matters of this nature (where Strangers are not allowed to be too curious) is the point in question, and whereof We meane at this time to treat.

For Our zeale to the glory of God, being
the only motiue that induced Vs (as he who
is the searcher of the heart and reines can
witnesse) to make sundry Instances and Re-
quests vnto the States Generall of the *United*
Prouinces, for the banishment of a wretched
Heretique, or rather *Atheist*, out of their Do-
minions, named D. *Conradus Vorstius*, hath
bene so ill interpreted, or rather wrested to a
peruerse fense, by a sort of people whose cor-
rupted stomacke turnes all good nourish-
ment into bad and pernitious humors (as if
it had bene some vanitie and desire of vaine
glory in Vs, or els an Ambition to encroach
by little and little vpon the libertie of their
State , which had caried Vs headlong into
the busynesse) As both to cleare Our owne
honour from the darke mists of these false
and scandalous imputations, as also to make
it truely appeare vnto the Christian world,
in what sort We haue proceeded herein;
We haue thought good to publish this pre-
sent Declaration, conteining as well the dis-
course of Our whole Negotiation hitherto
with the States in this cause, as also the Rea-
sons

tions which haue moued Vs to take it so to heart, and to perseuere therein as We haue done, and will doe (God willing) vntill it please him , to bring it to some good and happy end.

About the end of the last Haruest, and of the month of August, being in Our hunting Progresse , there came to Our hands two Bookes of the said *Vorstius*, the one intituled *Tractatus Theologicus de Deo*, dedicated to the Lantgraue of *Hessen*, imprinted in the yere 1610. the other his *Exegeſis Apologetica* vpon that Booke , dedicated to the States, and printed in the yere 1611. Which Books, assoone as We had receiued, and (not without much horrour and detestation) cast Our eye onely vpon some of the principall *Arti-
cles* of his disputationes contained in the first Booke, and his *Commentary* thereupon in the second, God is Our witnes, that the zeale of his glory did so transport Vs, as (to say with S. Paul) We stayed not one houre, but dispatched a Letter presently to Our Ambassadour resident with the States, to this purpose following.

Trustie

Rustie and Welbeloued, &c. You shall
repaire to the States General, with all pos-
sible diligence in Our name, telling them,
that We doubt not, but that their Ambassadors
which were with Vs about two yeeres since, did
informe them of a forewarning, that We wished
the said Ambassadors to make vnto them in Our
Name, to beware in time, of seditious & hereti-
call Preachers, & not to suffer any such to creepe
into their State. Our principall meaning was of
Arminius, who thogh himself were lately dead,
yet had he left too many of his disciples behind
him. Now according to that care which We con-
tinually haue of the weale of their State, We haue
thought good to send vnto them a new aduertise-
ment vpon the like occasion, which is this: That
there is lately come to Our hands a piece of worke
of one Vorstius, a Diuine in those parts, where-
in he hath published such monstrous blasphemie,
and horrible Atheisme, as out of the care that a
Christian Prince, and Defender of the Faith, (as
We haue cuer beene) ought to haue of the good of
the Church, We hold not onely such a scandalous
Booke worthy to be burnt, but euен the Author
him-

himself to be most seuerely punished. This notwithstanding, We are informed, that the States are so farre from beeing sensible of so great a scandall to the Church, as that the most part of them haue already yeelded him their free consents and voyces, for the obtayning of the place of Diuinity Reader in the Vniuersitie of Leyden, which the aboue-named Arminius, of little better stiffe, lately enjoyed: and though himself bee dead, hath left his sting yet living among them. Hauing therefore understood, that the time of Election will be about Michaelmas next, and holding Our selues bound in honour and conscience, as a Christian Prince, and one who hath vouchsafed the States Our Royall fauour and support, in respect of their Religion, to preuent so great a mischiefe so farre as We are able: We will and require you to let them understand, how infinitely We shalbe displeased, if such a Monster receive aduancement in the Church. And if it be alleadged, that he hath recanted his Atheisticall opinions, and that thereupon he may bee capable of the place, you shall tell them, that We thinke his Recantation so slender a satisfaction for so fowle an offence, as that We hold him rather

ther worthy of punishment, or at least to bee debarred from all promotion: Wherein, though we assure Our selfe, that they will of their owne discretions eschue such a viper, who may make a fearefull rent not onely in their Ecclesiasticall, but also in their politique State, yet notwithstanding all this, if they will continue their resolution to preferre him, you shall then make a protestation to them in Our Name, That We will not faile to make knowne to the world publiquely in print, how much We detest such abominable Heresies, and all Allowers and Tolerators of them. And because the States shall know upon what reasons we haue grounded this Our Admonition, you shall receive herewith a * Catalogue of his damnable Positions, of which no one page of the Booke is free.

Giuen under Our Signet, &c.

For obseruing, that so prodigious a Monster began to liue among them, We could do no lesse (considering the infinite obligations which we owe vnto God) then to make Our zeale appeare against such an enemie to the Essence of the Deity. Besides, the charitie, which

* This Catalogue is here purposely omitted for avoyding a needless repetition, seeing the principall pointes therof are conteyned in a little Collection annexed at the end of our second letter written to Wynwood.

which Wee beare to the said States Our neighbors and Confederates, professing the same Religion that we do, did enforce Vs to admonish them, to eschew and preuent in time so dangerous a contagion, which dispersing it selfe, might infect, not onely the bodie of their State, but all Christendome also; the danger whereof was so much greater to our Dominions then to many others, by how much the *Prouinces* of the said States are neerer vnto Vs in their situation.

Our Ambassadour therefore having sufficiently acquitted himselfe of that which We gaue him in charge, by exhorting them in Our Name, timely to preuent the danger which might ensue by enterteyning such a guest as *V O R S T I V S*, (which at that time they might easily haue done, seeing he was not yet settled at *Leyden*, neither was he lodg'd in the house appointed for the publique Reader, nor were his wife and family yet arrived, and therefore much more easie for them to haue rid him out of their countrey, sending him backe to the place from whence he came, according to the old Prouerbe,

Turpius eycitur, quam non admittitur hospes.

It is more honest to refuse a guest, then when
you haue once receiued him, to thrust him
out of dores.) Yet notwithstanding all the
diligence that Our Ambassadour could vse,
and the oportunity which at that time was
offered them to discharge him, all the an-
swere hee could procure from them, was
but this, that,

Whereas a Proposition was made on the be-
halfe of his Maiestie of Great Britaine, in the
assembly of the Lords States Generall of the
Vnited Prouinces by Sir Ralph Winwood
his Maiesties Ambassadour and Councillour in
the Councell of State in those Countreys, exhi-
bited in writing the 21. of the moneth precedent
(the substance thereof being first amphy debated
by the Deputies of the States of Holland and
West-Frizeland, and tbereupon mature delibe-
ration had) The said Lords States Generall in
answere to the said Proposition, haue most hum-
bly requested, and by these presents doe humbly
request his Maiestie to beleue, that as, for pre-
seruation of the libertie, rights and priuiledges
of the Low-Countreys, against the uniusl, ty-
rannicall

ranncall and bloody courses contrary thereunto,
practised for many yeeres vpon the consciences,
bodies and fortunes of the good Inhabitants of all
qualities of those Countreys by the Spaniards
and their Adherents, they haue bene constrained
after a long patience, many Remonstrances, Re-
quests and other submissiue proceedinges vse in
vaine, to take armes for their necessary defence,
(when they saw no other remedy,) as also to craue
the assistance of his Maiestie particularly, and of
other Kings, Princes and Common wealths,
by whose fauor, but principally by his Maiesties,
they haue since continually susteined for many
yeeres, with an exceeding great constancie and
moderation as well in prosperitie as in aduerſity,
a beauie, chargeable and bloody warre, many ter-
rible & cruel encounters, notable Battailles both
by land and sea, matchleſſe Sieges of a number of
Townes, Ruines, and deuastation of Cities and
Countreys, and other difficulties incident to the
war: So do their Lordships alwayes cōfesse, that
in specie the chiefe and principall reaſon which
hath moued them at first to entertaine, and ſince
to maintaine the ſaid resolution, hath beeene the
foresaid tyrannie exercized vpon the conſciences,

bodies, and goods of their people, by introduction of the Inquisition, and constraint in matter of Religion : For which respects their Obligation to his Maiestie is greatly increased, in that after so many demonstrations of affection, fauours, and assistances in the pursuite of their iust cause, his Maiestie is yet pleased, like a louing Father, to assure vnto them the continuance of the same Royall affection and assistance, by taking care that the true Christian reformed Religion bee purely and sincerely taught within their Countreys aswell in Churches as in Schooles; For which the Lords States Generall doe most humbly thanke his Maiestie, and will for their parts by all lawfull meanes, endeuour so to second his sincere and Christian intention in this particular, as his Maiestie shall receiue all good contentment.

As concerning the busynesse of D. Vorstius, principally handled in the foresaid Proposition, the Lords States Generall (to make the matter more plaine) haue informed themselues, First that the Curators of the Vniuersitie of Leyden (according to their duetie, and the ancient custome euer since the foundation of that Vniuersitie,) I
ii
so
th
me
gra
mo
kno
suit
dus

sitie,) hauing diligently made inquirie for some Doctor to be chosen into the place of Diuinitie Professor there, at that time void, after mature deliberation were giuen to understand, that at Steinford within the Dominions of the Counts of Tecklenbourg, Bentem, &c. (who were of the first Counts that in Germanie had cast off the yoke of the Papacie, Idolatrie, & impure religion, & imbraced the reformed Religion, which to this day they maintaine) there did remaine one D. Conradus Vorstius, who had continued in that place about fifteene yeeres a Professor of true religion, and a Minister; and that the said Conradius Vorstius for his learning and other good parts was much sought after by Prince Maurice, Lantgraue of Hessen, with intent to make him Diuinitie Professor in some Vniuersitie of his Countrey. Moreover, that he had sufficiently, and to the great contentment, euен of those that are now become his greatest aduersaries, shewed with a Christian moderation his learning and puritie in the holy knowledge of Diuinity, against the renowned Iesuite Bellarmine: And that the sayd Conradius Vorstius was therupon sent for by the Curators

rators aforesayd, about the beginning of July, 1610. which message beeing seconded by letters of recommendation from his Excellencie, and from the deputy Councelors for the States of Holland and Westfrizeland, vnto the sayd Counts of Tecklenburg, did accordingly take effect. In the moneth of August following, the said Election and Calling was countermined by certaine persons, to whose office or disposition the businesse did nothing at all belong: which being perceyued, and the sayd Vorstius charged with some unsoundnesse of doctrine, the Curators did thereupon thinke fit, with the good liking of Vorstius himselfe, that as well in the Vniuersitie of Leyden, as at the Hage, he should appeare in his owne iustification to answer all accusers and accusations whatsoeuer. At which time there was not any one that did offer to charge him. In the moneth of May following, sixe Ministers did undertake to prooue, that V O R S T I U S had published false and unsound doctrine, who afterward beeing heard in full assembly of the States of Holland and Westfrizeland, (in the presence of the Curators, and sixe other Ministers) on the one part, and

and Vorstius in his owne defence on the other part ; and that which could bee said on either side to the severall points in their severall refutations respectiuely. The said Lords States hauing grauely deliberated vpon the allegations as well of the one part as of the other, as also heard the opinions of the said Ministers (after the maner and custome of the sayd assembly) could not see any reason, why the execution of that which was done by the Curators lawfully, and according to order, ought to be hindred or impeached. In August following there being sent ouer hither certaine other Articles, wherewith Vorstius was charged, and dispersed in little printed Pamphlets amongst the people, the sayd Lords States entred into a new consultation , and there resolued, that Vorstius (according both to Gods law, the law of Nature, and the law written ; as also according to the laudable use and customes of their country,) should be heard against his new accusers, concerning those Articles there layed to his charge. And moreouer, it was generally declared by the States of Holland and Westfrize-land there assembled, (as euery one of them likewise in his owne particular, and the Curators

and Bourgmasters of Leyden for their parts did specially declare:) That there was never any intention to permit other Religion to be taught in the Vniuersity of Leyden , then the Christian Religion reformed and grounded vpon the word of God : And besides, that if the sayd Vorstius should be found guilty in any of the aforesayd poynts whereof he was accused , that they would not admit him to the place of Professour . The Deputies of the sayd Lords States of Holland and Westfrizeland further declaring, that they doe assuredly beleue, that if his Maiesty of Great Britaine were well informed of the true circumstances of this businesse, and of their sincere intention therein, he would (according to his high wisedome , prudence , and benignity) conceiue favourably of them , and their proceedings: whereof the Lords States Generall are no lesse confident; and the rather, for that the sayd Deputies haue assured them, that the Lords States of Holland and Westfrizeland their Superiors would proceede in this businesse (as in all others) with all due reuerence care, and respect vnto his Maiesties serious admonition , as becommeth them.

And

And the Lords States Generall, doe request
the sayd Lo. Ambassadour to recommend this
their Answere vnto his Maiesty with fauour.

Given at the Hage, in the Assembly of the
said Lords States Generall. 1. Octo-
ber. 1611.

But before We had receiued this answere
from the States, some of *Vorstius* Bookes
were brought ouer into *England*, and (as
it was reported) not without the knowledge
and direction of the Author. And about the
same time one *Bertius*, a scholler of the late
Arminius, (who was the first in our age that
infected *Leyden* with Heresie) was so impu-
dent as to send a letter vnto the Archbishop
of *Canterbury*, with a Booke intituled *De A-
postasiâ Sanctorum*. And not thinking it suf-
ficient to auow the sending of such a Booke,
(the title whereof onely, were enough to
make it worthy the fire) he was moreouer so
shamelesse, as to maintaine in his letter to the
Archbishop, that the doctrine conteined in
his Booke, was agreeable with the doctrine
of the Church of *England*. Let the Church of

Christ then iudge, whether it was not high time for Vs to bestir Our selues, when as this gangrene had not only taken hold amongst our neerest neighbours ; so as Non solum pa-
 “*ries proximus iam ardebat: not onely the next house was on fire, but did also begin to creep into the bowels of Our owne Kingdom; For which cause , hauing first giuen order , that the said Books of Vorstius should be publike- ly burnt, as well in Paules Church-yard, as in both the Vniuersities of this Kingdome, We thought good to renew Our former request vnto the States, for the banishment of Vor- stius, by a letter which We caused Our Ambassadour to deliuer vnto them from Vs, at their Asssembly in the Hage, the fift of No- uember; whereunto they had referred Vs in their former answere, the tenor of which let- ter was as followeth :*

High and mightie Lords, *Having un- derstood by your answere to that Proposi- tion which was made vnto you in Our Name by Our Ambassador there resident, That at your Asssembly to bee holden in Nouember next,*

next, you are resoluēd then to giue order concerning the businesse of that wretched D. Vorstius, We haue thought good (notwithstanding the declaration which Our Ambassadour hath already made vnto you in Our Name touching that particular) to put you againe in remembrance thereof by this Letter, and therēb; freely to discharge Our selues, both in point of Our duetie towards God, and of that sincere friendship which Wee beare towards you.

First We assure Our selues that you are sufficiently perswaded that no worldly respect could moue Vs to haue thus importuned you in an aſſaire of this nature, being drawn into it onely through Our zeale to the glory of God, and the care which We haue that all occaſion of ſuch great ſcandals as this is, vnto the true reformed Church of God, might bee in due time foreſeen and preuented. We are therefore to let you vnderſtand, that We doe not a little wonder, that you haue not onely ſought to prouide an habitation in ſo eminent a place amongſt you, for ſuch a corrupted person as this Vorſtius is, but that you haue also afforded him your license and protection to print that Apologie which he hath dedi-

dicated vnto you; A Booke wherein hee doth most impudently maintaine the execrable blasphemies, which in his former he had disgorged, The whiche We are now able to affirme out of Our owne knowledge, hauing since that Letter which we wrote vnto Our Ambassador, read ouer and ouer againe with Our owne eies (not without extreme mislike and horrour) both his Bookes, the first dedicated to the Lant-graue of Hessen, and the other to you. We had well hoped, that the corrupt seed which that enemie of God Arminius did sowe amongst you some few yeeres since (whose disciples & followers are yet too bold & frequent within your Dominions) had giuen you a sufficient warning, afterwards to take heed of such infected persons, seeing your owne Country-men already diuided into Factions vpon this occasion, a matter so opposite to vnitie (which is indeed the onely prop and safetie of your State next under God) as of necessitie it must by little and little bring you to vtter ruine, if wisely you doe not prouide against it, and that in time.

It is true that it was Our hard hap not to heare of this Arminius before he was dead, & that al the Reformed Churches of Germanie had with

open

open mouth complained of him. But assoone
as We understood of that distraction in your
State, which after his death he left behind him,
We did not faile (taking the oportunitie when
your last extraordinary Ambassadors were here
with Vs) to vse some such speeches vnto the con-
cerning this matter, as We thought fittest for the
good of your State, and which we doubt not but
they haue faithfully reported vnto you; For what
need We make any question of the arrogancie of
these Heretiques, or rather Atheistical Sectaries
amongst you, when one of them at this present
remaining in your towne of Leyden, hath not
onely presumed to publish of late a blasphemous
Booke of the Apostasie of the Saints,
but hath besides beene so impudent, as to send
the other day a copie thereof, as a goodly
present, to Our Arch-Biskop of Canterbury,
together with a letter, wherein hee is not
ashamed (as also in his Booke) to lie so grossly,
as to auow, that his Heresies contained in the
said Booke, are agreeable with the Religion and
profession of Our Church of England. For
these respects therefore haue Wee cause enough
very heartily to request you, to roote out with

speed those Heresies & Schismes, which are beginning to bud foorth amongst you, which if you suffer to haue the reines any longer, you cannot expect any other issue thereof, then the curse of God, infamy throughout all the reformed Churches, and a perpetuall rent and distraction in the whole body of your State. But if peraduenture this wretched Vorstius shoule denie or equiuocate upon those blasphemous poynts of Heresie and Atheisme, which already he hath broached, that perhaps may mooue you to spare his person, and not cause him to be burned (which neuer any Heretique better deserued, and wherin We will leauue him to your owne Christian wisdome) but to suffer him upon any defence or abnegation, which bee shall offer to make, still to continue and to teach amongst you, is a thing so abominable, as Wee assure Our selues it will not once enter into any of your thoughts: For admit he would proue himselfe innocent (which neuerthelesse he cannot doe) in most of those points wherewith hee is charged; yet were it but the scandal of his person, which will still remaine, it were cause more then enough for you to remooue him out of your Dominions. You know what is written

written of Cælars wife, that it was not sufficient for her to be innocent, but she must also be free from all occasion of suspition: how much more then ought you to bee warie and cautious in a matter of so great importance as this, which concerneth the glory of God, the saluation of your soules, the soules of your people, and the safetie of your State; and not to suffer so dangerous a sparke to lie kindling amongst you? For a man may easily conjecture, that feare and the horrour of his owne actions will make him boldly deny that poysone which boyleth at his heart. For what will not hee deny, that denieth the Eternitie and Omnipotencie of God? And howbeit he were innocent (as we haue said before) the Church of God is not so ill furnished with men of sufficiency for that place, as that you need be unprovided of some other, who shall not bee subiect to that scandall, wherewith hee is so tainted, as it must bee a long penance, and many yeeres of probation, that must ware it away. But especially ought you to bee very carefull, not to hazard the corruption of your youth in so famous an Vniuersitie by the doctrine of so scandalous a person, who (it is to be fearea) when he

findeth himselfe once well settled there, will returne againe to his ancient womit.

We will therefore conclude with this request unto you, that you will assure your selues, that the affection onely which wee beare unto your State, hath enforced vs to use this libertie towards you, not doubting for our part, but that, as this which wee haue written unto you, proceedes from the sinceritie of our conscience, so our good God will bee pleased to giue you a due apprehension thereof, and that your resolution in a matter of so great consequence, may tend to his glory, to your owne honour and safetie, to the extirpation of these springing Atheismes and Heresies, and to the satisfaction, not onely of vs, but of all the reformed Churches, who haue bene hitherto extremely scandalized therewith: But if on the contrary part, We faile of that we expect at your hands (which God forbid) and that you suffer hereafter such pestilent Heretiques to nestle amongst you, who dare take vpon them that licentious libertie, to fetch againe from hell the ancient Heresies long since condemned, or else to inuent new of their owne braine, contrary to the belief of the true Catholike Church, We shall

shall then bee constrained (to our great griefe) publikely to protest against these abominations: and (as God hath honoured Vs with the Title of Defender of the faith) not onely to depart and separate our selues from the union of such false and hereticall Churches, but also to exhort all other reformed Churches to ioyne with Vs in a Common Councell, how to extinguish, and remaund to hell these abominable Heresies, that now newly begin to put foorth againe. And furthermore for Our owne particular, We shalbe enforced strictly to inhibite the youth of our Dominions from repairing to so infected a place, as is the Kniuersitie of Leiden. Sed meliora speramus, & ominamur, We hope and expect for better: assuring our selues in the mercie of our good God, that as hee hath a long time preserued you from your temporall enemies, and at this time is beginning to establish your Estate to the contentment of all your friends, (but especially to Ours, who haue neuer beeene wanting to assist you upon all occasions) that the same God will not leaue you for a prey to your spirituall aduersaries, who gape at nothing but your utter destruction. And in this confidence wee will re-

commend you and the prosperitie of your affaires
to the protection of God, remaining as wee
haue ever beeene,

Your good friend,

JAMES R.

Giuen at Our Palace of Westminster the
6. of October. 1611.

We writyng likewise at the same time, another Letter to Our Ambassadour, for his direction in the whole businesse; the Copie whereof is this which followeth:

TRUSTIE and welbeloued. Perceyuing by the States their Answere to your Proposition delinuered to them in Our name, concerning the matter of Vorstius, that they haue taken time for their proceeding with him; and having some reason to thinke that his fauourers amongst them are stronger then were to bee wished, Wee haue thought good to renewe our Admonition unto them in this matter, by a Letter of Our owne, written at good length, and in earnest manner, which you shall herewith receiue, and at the time of their meeting for this purpose, present

unto

unto them in Our name : Insisting with them with all the earnestnesse you can , both for the remouing of this blasphemous Monster, as also that they may now at least take some such solid order, as this licencious libertie of disputing or arguing such unprofitable questions (whereby new opinions may bee daily set abroach against the grounds of Diuinitie) may hereafter bee restrained as well at Leyden , as in all the rest of their Dominions. And for the better strengthening of this motion, Wee doe herewith send you a Note of some of the most speciall Atheisticall poynts, wherewith his Booke is full farced. But if contrary to Our expectation , all our labour cannot mooue them to giue satisfaction, not to Vs, but to the whole Church of God in this case, Then are you(if no better may bee) to renew our Protestation unto them , which wee sent you in our former Letter , assuring them, that Our first labour shall be to publish to the world their defection from the Faith , and true Church of Christ: Wee meane the defection of them, whom they maintaine and harbour in their bosomes: though wee purposely omitted this point in Our Letter unto them for being too harsh, except ali

other remedies were desperate. But Wee both
wⁱsh and hope for better. Theobaldes. 6.
October. 1611.

But before Our Ambassadour had op-
portunitie to deliuer Our Letter to the
States, there were not onely certaine people
more cunning then zealous, who caused a
rumour to be spread amongst the States,
that We were become exceeding cold in the
busynesse, nay that wee had almost quite gi-
uen it ouer, but also in the meane time, the
said Vorstius was settled at Leyden, lodged in
the qualitie of a publike Reader, and his
wife and his familie there arriued, as hee
himselfe witnesseth in his Booke called *Chri-
stiana, & modesta responsio*. For his owne
wordes in his preface are these, *Quum igitur
Diuinâ vocatione sic ferente in eâ vrbe ac Pro-
uinciâ sedem fixerim, cumq; domo totâ nunc ha-
bitem, quæ supremâ in terrâ iurisdictionem ve-
stram agnoscit, &c.* That is to say, Since ther-
fore (God so disposing of me,) I haue settled
my selfe, and with my whole family do now
inhabite in that City and prouince, which
acknowledgeth your supreme authority on
earth,

earth, &c. Our Ambassador therfore hauing
on the one side consideration of that false
report which was spred abroad of our cold-
nes in the busines, and on the other side ob-
seruing how *Vorstius* was established at *Ley-
den* after our first Admonition and request
made vnto the *States*, but before their As-
sembly on the fist of Nouember, he then re-
solued first to present vnto them our Let-
ter, making likewise himselfe a remon-
strance to the same purpose, which We haue
here set downe, together with an extract of
certaine passages, collected out of the said
Bookes of *Vorstius*, which Wee sent vnto
our Ambassador, and was by him then
shewed vnto the *States*, that they might dis-
cerne the Lyon by his pawe.

MY Lords: If euer the king of Great Britain
my Master hath merited any thing of this
State, (and how much he hath merited in respect
of his great fauours, and Royall assistances, your
Lordships acknowledging them with all grati-
tude can best witnesse, and best iudge) hee hath
surely merited at this present, hauing by his Let-
ters full of zeale and pietie, whiche he hath writ-
ten

ten unto you, endeauoured to procure the establishment of that Religion only within your Provinces, which the Reformed Churches of Great Britaine, France and Germany, by a mutuall consent, haue generally embraced. For what is it to his Maiestie, whether D. Vorstius be admitted Professor in the Vniuersity of Leyden or not? or whether the doctrine of Arminius bee preached in your Churches? sauing that, as a Christian Prince, he desires the aduancement of the Gospell, and as your best friend and allye, the strengthening of your Commonwealth, whose first foundations were cymented with the blood of his subiects, and which in his iudgement can no way subsist, if wittingly and willingly you suffer the Reformed Religion to bee either by the practises of your Doctors sophisticated, or by their malice depraued.

If therefore Religion be as it were the Palladium of your Commonwealth, and that to preserue the one in her glory and perfection, bee to maintaine the other in her puritie, let your selues then be iudge, in how great a danger the State must needs be at this present, so long as you permit the Schismes of Arminius to haue such vogue

vogue as nowe they haue in the principall townes of Holland, and if you suffer Vorltius to be receiued Diuinity Professour in the Vniuersity of Leyden (the Seminary of your Church;) who in scorne of the ho'ly word of God, hath after his owne fancie, deuised a new Sect, patched together of seuerall pieces of all sorts of ancient and moderne Heresies. The foole said in his heart, There is no God: but hee that with open mouth, of set purpose, and of pre-pensed malice, hath let his pen run at randome, to disgorge so many blasphemies against the sacred Maiestie of God, this fellow shall weare the garland of all that euer yet were heard of, since by the meanes of the Gospel, the light of Christian Religion hath shined vnto the world. If any man doubt of it, for a proofe, see heere what his Maiestie with his owne hand hath collected out of his writings.

Out of his Annotations.

Cæterum, nihil vetat Deo etiam corpus ascribere, si vocabulum corporis in significatione latiore sumamus.

Pag. 210.

*But there is nothing forbids vs to say, that God
hath*

bath a Body, so as wee take a body in the largest signification.

Pag. 212.

Non satis igitur circumspicte loquuntur, qui Deum ut essentiā, sic etiam voluntate prorsus immutabilem esse affirmant.

They therefore doe not speake circumspicte enough, who say, that God is altogether as unchangeable in his will, as he is in his essence.

Pag. 232.

Nusquam scriptum legimus, Dei substantiam simpliciter immensam esse, immò non pauca sunt, quæ contrarium sensum habere videntur.

Wee finde it no where written, That the substance of God is simply immense: nay, there are many places, which seeme to carry a contrary meaning.

Pag. 237.

Magnitudo nulla actu infinita est: ergò nec Deus.

No Magnitude is actually infinite, and therefore God is not actually infinite.

Pag. 308.

Et sanè si omnia, & singula rerum euenta, præcise & ab æterno definita fuissent, nihil opus esset continuâ rerum inspectione, & procuratiōne, quæ tamen Deo passim tribuitur.

And surely, if all and euery event of things were precisely set downe, and from eternitie, there needed not then that continuall inspection and procuration, which neuerthelesse is euery where attributed unto God.

Plenius

Pleniū tamen respondere videntur, qui certam quidem in genere vniuersalem Dei scientiam esse docent; Sed ita tamen, vt plures certitudinis causas in visione præsentium, ac præteriorum, quam in visione futurorum contingentium agnoscant.

They therefore, who teach that there is in God a certaine vniuersall knowledge in genere, doe seeme to answere more fully; but so as they doe confess likewise that there be more causes of certaintie in the vision of things present, then in the vision of things future contingent.

Omnia etiam decreta quæ semel apud se præcisè definiuit, vno modo & actu, post factam definitionem accuratissimè nouit: sed de alijs omnibus, & singulis, quæcunque sunt & fiunt, seorsim, & per se consideratis, hoc affirmari non potest; quippe quæ non modo successiue in tempore, verumetiam contingenter, & saxe conditionaliter existunt.

All things which God hath once decreed, and precisely determined, vno modo & actu, he doth after such his determination exactly know them: But this cannot be affirmed of all and euery other thing, which are, or come to passe, being considered severally and by themselves, because they haue their exis̄tence, not only successiue in time, but also contingently, and oftentimes conditionally.

Out of his Apologie.

Pag.38.

Pater peculiarem quandam entitatem, seu quasi limitatam, & restrictam essentiam habere putandus est.

It is to be understood that the Father hath a certaine peculiar being, or as it were a limited and bounded Essence.

Pag.43.

Vnde porrò non difficulter efficitur, etiam interna quædam accidentia in Deo, hoc est, in ipsâ (vt sic dicere liceat) proxeretica Dei mente, ac voluntate, re uerâ existere.

From whence it is easily prooued, that there are really certaine internall accidents in God, that is to say, (if it bee lawfull to use such a word) in the very fore-electing minde and will of God.

{ *In the 16. Chapter, hee doeth dangerously dissent from the received opinion of Diuines, concerning the Ubiquitie of Gods presence.*

{ *In the 19. Chapter, pag. 99. hee doeth attribute unto God, Magnitude and Quantitie.*

These are in part, the opinions of that great Diuine, whom they haue chosen to domineere in the Chaire at Leyden: In opposition wherunto, I meane not to say any thing else, then that which the Romane Oratour did once pronounce in the like case: Mala est & impia con-fuetudo

suetudo contra Deum disputandi, siue serio
id sit, siue simulate: It is an euill and a wicked
custome (saith he) to dispute against God, whe-
ther it be in earnest, or in iest.

Now my Lords, I addresse my selfe vnto your
Lordships, and according vnto the charge whiche
I haue receyued from the King my Master, I
coniure you by the amity that is betwixt his
Kingdomes and your Prouinces, (the whiche on
his part wil continue alwaies inviolable) to awa-
ken your spirits, and to haue a carefull eye at this
Assembly of Holland, (whiche is already begun)
ne quid Respublica detrimenti capiat, That
the Common - wealth take no harme: whiche
vndoubtedly, at one time or other, will be tur-
ned vsipide downe, if you suffer such a dangerous
contagion to harbour so neere you, and not re-
mooue it out of your Prouinces as possi-
bly you may. The Disciples of Socinus (with
whose doctrine he hath bene suckled in his child-
hood) doe seeke him for their Master, and are
ready to embrace him. Let him goe, he is a Bird
of their owne feather: Et dignum sane patellâ
operculum, A couer fit for such a dish.

On the other side, the Students in Diuinity

at Leyden to the number of 56. by a dutiful Remonstrance presented vnto the States of Holland the 16. of October the last yeere , did most humbly beseech the sayd States, not to vse their authoritie in compelling them to receiue a Professor, who both by the attestations of the Divinity Colledges at Basill and Heydelberg, as also by manifest evidence out of his owne Writings, is conuinced of an infinite number of Heresies.

These reasons therefore, namely, the proofes of so many enormous and horrib'e Heresies maintayned in his Bookes, the instance of his Maiestie grounded upon the welfare and honor of this Countrey, the requests either of all, or of the most part of your Prouinces, the petitions of all the Ministers (excepting those onely which are of Arminius Sect) should mee thinkes preuaile so farre with my Lords the States of Holland, and (we hope) will so farre preuaile, as they will at the last apply themselues to the performance of that, which bot' the sincerity of Religion, and the seruice of their countrey requireth at their hands. Furthermore , I haue commandement from his Maiestie to mooue you in his Name , to set downe some certaine Reglement

Reglement in matters of Religion throughout your Prouinces, that this licentious freedome of disputation, may by that meanes be restrained, which breedes nothing but Factions, and partaking; and that you would absolutely take away the libertie of Prophecyng, which Vorstius doth so much recommend unto you in the dedicatory Epistle of his Anti-Bellarinie, the Booke whereof his Patrons doe boast so much.

To conclude, his Maiestie doth exhort you seeing you haue heretofore taken Armes for the libertie of your consciences, and haue so much endured in a violent and bloodie warre, the space of fourty yeeres, for the profession of the Gospell, that now haing gotten the upper hand of your miseries, you would not suffer the followers of Arminius, to make your actions an example for them to proclayme throughout the world that wicked doctrine of the Apostasie of the Saints.

To bee short, the account which his Maiestie doth make of your amitie appeares sufficiently by the Treaties which bee hath made with your Lordships, by the succours which your Prouinces haue received from his Crownes, by the de-
luge

luge of blood , which his subiects haue spent in
your warres. Religion is the onely sowder of this
Amitie : For his Maiestie being, by the grace
of God, Defender of the Faith, (by which Ti-
tle hee doeth more value himselfe, then by the
Title of King of Great Britaine) doeth holde
himselfe obliged to defend all those, who pro-
fesse the same Faith and Religion with him.
But if once your zeale beginne to grow cold
therein, his Maiestie will then straightwayes
imagine, that your friendship towards him and
his subiects will likewise freeze by little and lit-
tle. Thus much I had in charge to adde
vnto that which his Maiestie in his owne let-
ters hath written vnto you. You may be plea-
sed to consider of it, as the importance of the
cause doth require, and to resolute thereupon, that
which your wisedomes shall thinke fitteſt for the
honour and seruice of your Countrie.

But Our Ambassador hauing, after a de-
lay for the space of diuers weeks, receiued
this cold and ambiguous anſwere vnto
Our Letter and Proposition, that is to ſay,

That,

That, The Lords States Generall hauing seri-
ously deliberated vpon the Proposition which
was made vnto them by Our Ambassadour
the fift of Nouember, as also vpon Our Letters
of the sixt of October deliuered vnto them at
the same time, did very humbly giue vs thanks
for the continuance of Our Royall affection to-
wardsthe Welfare of their Countries, and the
preseruation of the true reformed Christian Re-
ligion therein; And that the said States Gene-
rall, as also the States of Holland and West-
frizeland in their seueral assemblies respectiue-
ly, hauing entred into consultation (with all due
reuerence and regard vnto Vs) concerning those
Articles wherewith Doctor Conradus Vor-
stius was charged, the Curators of the Vniuer-
sitie of Leyden did thereupon take occasion
to make an Order prouisionall, That the said
Vorstius shoulde not bee admitted to the exercise
of his place, which was accordingly performed;
So as vpon the matter, he was then in the Citie
of Leyden, but as an Inhabitant or Citizen.
And that in case the said Vorstius shoulde not be
able to cleare himselfe from those accusations
which were laide to his charge, before, or in the

next Assembly of the States of Holland, and Westfrizeland (which was to be holden in Februarie following) the Lords States General did then assure themselves, that the States of Holland and Westfrizeland would decide the matter with good contentment. And therefore for as much as at that time there could be no more done in the cause, without great inconuenience, and distaste to the principall Townes of the said Prouinces, Our Ambassadour was required to recommend thus much in the best manner hee could vnto vs, and with the most aduantage to the seruice of their countrey.

Vpon the coldnesse therefore of this Answere, (which hee feared would giue Vs no satisfaction) hee thought it was now high time to consider what the last remedy might be, whereof vse was to be made for the aduancement of this busynesse; and perciuing that hee had already performed all the rest of Our commandements, excepting onely to Protest in case of refusall, and esteeming such a colde Answere, accompanied with so many delayes, to be no lesse in effect, then an absolute Refusall, he thereupon resolued

to

to make this Protestation in their publique assembly, which hereafter followeth.

My Lords; The Historiographers, who haue diligently looked into the Antiquities of France, doe obserue, that the Aduocates there in times past, were accustomed to begin their pleadings with some Latine Sentence taken out of the holy Scripture: I shall at this time follow their example, and my Sentence shalbe this: Si peccauerit in te frater tuus, argue eum inter te & ipsum solum; si audiuerit te, lucratus es fratrem tuum; si non audiuerit te, adhibe vnum atque alterum, vt in ore duorum vel trium stet omne verbum: si non audiuerit eos, dic Ecclesiæ. If thy brother trespassse against thee, goe and tell him his fault betweene him and thee alone, if bee heare thee, thou hast wonne thy brother; but if bee heare thee not, take yet with thee one or two, that by the mouth of two or three witnessses euery word may bee confirmed: and if he refuse to heare them, tell it runto the Church.

There is not any one of you (as I suppose) in this Assemblie, that will not acknowledge the brotherly loue wherewith the King my Master

bath alwayes affected the good of your Pronin-
ces, and the fatherly care which he hath euer had
to procure the establishment of your State. In
which respect his Maestie having understood,
that my Lords the States of Holland were de-
termined to call vnto the place of Diuinitie
Professour in the Vniversitie of Leyden, one
Doctor Conradus Vorstius, a person attainted
by many witnesses, iuris & tacti, of a number
of Heresies (the shame whereof would light
vpon the Church of God, and consequently vp
on his Maesties person and Crownes) is there-
with exceedingly offended: And for the more
timely preuention of an infinitie of euils, which
necessarily woulde thereupon ensue, did giue mee
in charge by expresse Letters to exhort you
(which I did the 21. of September last) to wash
your hands from that man, and not to suffer him
to come within your Countrey. To this Exhor-
tation, your answere was, That in the carriage
of this busynesse, all due obseruance and regard
should be had vnto his Maestie. Neuerthelesse
so it is, that his Maestie hath receiued so little
respect heerein, as that instead of debarring
Vorstius from comming into the Countrey
(which

(which euен by the lawes of friendship his Maiestie might haue required) the proceedings haue beeне cleane contrary; for hee is suffered to come vnto Leyden, hath beeне receiued there with all honour, hath theretaken vp his habitation, where hee is treated and lodged in the qualitie of a publique Professour. His Maiestie then perceiving, that his first motion had so little preuailed, thought good to write himselfe a Letter vnto you, to the same purpose, full of zeale and affection, persuading you by many reasons there set downe at length, not to staine your owne honour, and the honour of the reformed Churches, by calling vnto you that wretched and wicked Atheist. These Letters were presented in this Assembly the fifth of Nouember, a great number of the Deputies of the Townes of Holland being then present; At which time (as I was commanded by his Maiestie) I vsed some speach my selfe to the same effect. Some 6. weeks after, I receiued an Answere to my Proposition, but an Answere confused, ambiguous, and wholly imperitent, by which I haue reason to conceiue, that there is no meaning at all to send Vorstius away, who is at this present in Leyden, receiued and

acknowledged, respected and treated as publique Professor, whether it be to grace that Vniuersitie instead of the deceased Ioseph Scaliger, I cannot tell, or whether it be to giue him meanes to doe more mischiefe in secret, which perhaps for shame hee durst not in publique : For these reasons, according vnto that charge, which I haue receiuied from the King my Master, I doe in his name, and on his behalfe Protest in this Assembly, against the wrong, iniurie, and scandall done vnto the reformed Religion by the receiuing and reteining of Conradus Vorstius in the Vniuersitie of Leyden, and against the violence offered vnto that Alliance which is betwixt his Maiestie, and your Prouinces; the which beeing founded vpon the preseruation and maintenance of the reformed Religion, you haue not letted (so much as in you lies) absolutely to violate in the proceeding of this cause. Of which enormous indignities committed against the Church of GOD, and against his Maiesties person, in preferring the presence of Vorstius, before his Amitie and Alliance, the King my Master holdes himselfe bound to bee sensible, and if reparation thereof be not made,

and

and that speedily (which cannot be by any other
meanes then by sending Vorstius away) his
Maiestie will make it appeare unto the world by
some such Declaration , as hee will cause to bee
Printed and published, how much he detests the
Atheismes and Heresies of Vorstius , and all
those that maintaine, fauour and cherish them.
This is my charge , which if I had failed to per-
forme , I had failed in my duetie , both towards
the Seruice of G O D , which is now in question ,
as also towards the honour of the King my Ma-
ster , who will alwayes be ready to maintaine the
puritie of the reformed Religion, though it were
with the profusion of his owne blood, the blood
of his children , and Subiects.

This Protestation being made, the States
after some deliberation , framed Vs an an-
swere in these termes : That howsoeuer His
Maiestie of G R E A T B R I T A I N E had not
yet received that contentment which Hee
might expect in this busynesse of Vorstius ;
neuerthelesse , they did not doubt , but that at
the Assembly of the States of Holland in Febru-
ary next, His Maiestie should receiveue entire
satisfaction . Which answere gaue some
life

lite to Our hope , that at the said assembly
of the States , to bee holden the fifteenth
day of the next moneth of Februarie ,
G o D will vouchsafe so to open the eyes of
those of *Holland* , as that they may be able
to discerne , what a Cockatrice egge they
hatch within their bosome , and that (seeing
the smooth speaches of *Vorstius* doe but ve-
rifie the old Prouerbe , *Latet anguis in herbâ* ,
There lurkes a snake in the graffe ,) they wil
at that assembly resolute to purge their Ter-
ritories from the poison of his Heresie . We
mention *Holland* , because the other Pro-
vinces , namely *Frizeland* and *Zeland* , and
some part of *Holland* likewise , are already so
distasted with his Heresies , as of themselues
they haue desired *Holland* to banish him
out of the Countrey .

And certainly We are no lesse sorie , then
amazed , that the *Curators* of *Leyden* , (as ap-
peareth by a long letter which they haue
written to the States Ambassador resident
with Vs) can haue their vnderstanding so
stupified , as to haue made choice of the per-
son of *Vorstius* for a man well qualified , to
appeale

appease the Schismes and troubles of their Church & Vniuersitie, and as an apt instrument of peace. For to shew their blindnes in this, they need no other answere, then, *Exitus acta probat*, The issue tries the action; Seeing to Our great grieve it cannot be denied, but that there hath bene more distraction of spirits, and a greater diuision in their State since the comming of *Vorstius*, then was for many yecres before: witnesse so many Bookes and Accusations written against him, and his answeres thereunto; witnesse also the protestation of a great number of Professors of *Leyden* against him, and many of the principall members, as well Prouinces as Townes of the United body of that State, who haue accused him as before We haue said. So as if for that purpose onely, they brought him vnto their Vniuersitie, they must needs acknowledge it hath had a very vnhappy successe.

HAuing now finished the discourse of Our whole proceeding in this cause, from the beginning vntill this present, It remaineth that Wee set downe the re-

sions which perswaded Vs to ingage Our selues in *alienâ republicâ* in a busines of this nature. But Wee haue done that already, although but summarily, and by the way: For in that place where Wee make mention of the booke of *Vorstius* which were brought into Our Kingdome, Wee yeeld three Reasons, which mooued Vs to take this cause to heart; First, the zeale of Gods glory, to whom Wee are so much bound: Secondly, charitie towards Our next neighbours and Allies: and Thirdly, the iust reason Wee had to feare the like infection within Our owne Dominions.

As concerning the Glory of God; If the subiect of *Vorstius* his Heresies had not bene grounded vpon Questions of a higher qualitie then touching the number and nature of the Sacraments, the points of Iustification, of Merits, of Purgatorie, of the vi-sible head of the Church, or any such mat-ters, as are in controuersie at this day be-twixt the Papists and vs; Nay more, If hee had medled onely with the nature and workes of G o D *ad extra*, (as the Schoole-men

men speake,) If (We say) he had soared no higher pitch (although Wee should haue bene very sory to see such Heresies begin to take roote amongst Our Allies and ancient confederates;) Neuertheles, We do freely professe, that in that case We should neuer haue troubled Our selues with the busines in such fashion, and with that feruencie as hitherto Wee haue done. But this *Vorstius* mounting aloft like an *Anti-S. John* with the wings of the Eagle, vp to the Heauens, and to the Throne of G o D disputing of his Sacred and ineffable Es-
 sence, *Quae tremenda & admiranda est, sed non scrutanda*, Which is to be trembled at, and admired, but not to be searched into; confounding *infinitie*, (one of the proper attributes of G o D,) and *immensitie*, (some-
 time applied to creatures,) the *essence* and *substance*, with the *hypostasis*, disputing of a first and second *creation*, *immediate* and *mediate*, making G o D to be *quale* and *quantum*, changing *eternitie*, into *eui-ternitie*, teaching *eternitie* to consist of a number of ages, and in the end as a sworne

”
 ”

enemie not onely to Diuinitie , but euен to
all Philosophie , both humane and naturall,
denying G o D to be *Actus purus*, and void
of qualities , but hauing in some sort (with
horror be it spoken) *aliquid diuersitatis aut*
“ *multiplicitatis in se ipso, etiam principium cuius-*
“ *dam mutabilitatis*; That is to say, Some kind
“ of diuersitie or multiplicitie in himselfe, yea
euен a beginning of a certaine mutabilitie:
Let the world then iudge whether We had
not occasion herupon, to be moued, not only
as one that maketh profession of the refor-
med Religion , but as a Christian at large ;
yea, euен as a *Theist*, or a man that acknow-
ledgeth a G o D , or as a *Platonique* Philo-
sopher at the least.

Secondly , for the Charitie which Wee
owe to Our neighbours and Allies ; the
Charitie of euery Christian ought to ex-
tend to all men , but *especially towards*
them that be of the Household of faith. The
States then being not onely Our confede-
rates , but the principall bond of Our con-
iunction being Our vniformitie in the true
Religion , Wee had reason to admonish
them,

them, not to permit such dangerous Heresies to spring, and take root amongst them, which being once suffered, could produce no other effects, then the danger of their soules, a rent betwixt them and all other Christian Churches, and at the last a rupture and division in their Temporall State, which (next vnder God) can be maintained by nothing but Vnitie. To which resolution We were the rather induced by the example of diuers other Prouinces vnder the dominion of the said States, who did accuse *Vorstius*, and perswaded *Holland* to send him away out of their countrey, as before We haue declared.

It is true, that if *Vorstius* had bin a native of *Holland*, as *John of Leyden* was, it had bin sufficient for Vs to haue giuen the a generall warning of the danger, and then to haue referred it vnto themselues, to take such course therein, as to them should seeme conuenient. But this *Vorstius* being a stranger, and sent for out of an other Countrey to instruct their youth, hee can challenge no such priuiledge by reason of his birth, but that the States may lawfully discharge him,

whensoever they please. And for his profession, it is (without doubt) lesse dangerous, to suffer a thousand Lay Heretiques to liue in a Common wealth (for that is but matter of policie, so long as they offend not in their speach, and seduce not others,) then to haue so much as one Doctour that may poison the youth. For, *Quo semelest imbutare re-cens seruabit odorem Testa diu;* The vessel will taste a long time after of that liquor where-with it is first seasoned ; And what shall become of the little brookes, if their Fountaine be corrupted ?

And from hence is deriuued our third reason which perswaded vs to meddle in this busines. For if generally the youth of those Countreys our neerest neighbours should happen to be infected, in what danger then were we? especially seeing so many of the yonger sort of Our Subiects doe repaire for learning sake to the Vniuersitie of *Leyden:* an Vniuersitie of long time famous, but so much the more renowned, for that within our remembrance, it hath bin adorned with those two excellent personages *Scaliger* and *Iunius.*

Iunius. It is furthermore to be noted, that the spirituall infection of *Heresie*, is so much more dangerous, then the bodily infection of the plague, by how much the soule is more noble then the body, which caused the *Apostle S. John*, when, entring into a Bath, he met there by chance *Cerinthus* the Heretique, to turne backe againe vpon the suddaine for feare of infection. Now if that great *Apostle* the beloued of Christ did so much feare the infection of *Heresie*, as himselfe hath giuen vs a warning in one of his Epistles, *Ne dicas illi, Ave*; Bid him not God speed, haue not wee then much more cause to feare the corruption of the youth of our owne Kingdomes?

But We very well know, that some will say *Vorstius* is not rightly vnderstood; that some consequences are violently wrested out of his words, contrary to the intention of the Author; that those things which hee propounds scholaſtically by way of question, ſhould not be taken for his owne resolution; and admit peraduenture he may haue ſpoken in ſome phrases *minus caute*, not wary

rily enough, yet that is but *Logomachie*, contention about words, and ought not to bee imputed vnto him for *Heresie*; and besides that in his last workes, hee hath sufficiently purged himselfe from all calumnies, and renounced all manner of *Heresies*.

To the first Obiection We answeare, that Wee never accused him by consequences, but that Wee find his owne words and sentences full of *Heresies*:

To the second, concerning his questions or disquisitions (as he termineth them) Wee say, that in doubtfull matters, and where a man may resolute either one way or other, without danger of making shipwracke of Faith, it is not onely tolerable, but very commendable to propound questions or arguments, at leastwise in Schooles. But to devise new questions vpon the principall Articles of our Faith, to enter not onely into the secret Cabinet of God, but to intrude our selues into his Essence, to prie into his most inward parts, and like the Physicians of *Pantagruel*, to visit with torch-light all the most hidden places in the Essence of God,

We

We may boldly pronounce, *Omnia haec ad destructionem, plante nihil ad edificationem;* All these things tend to destruction, and nothing surely to edification. *S. Augustine*
 speaketh against the curiositie of those people, who would needs know what G O D did before he made the Fabrique of the World. The Jewes during their integrity, did bear another maner of reverence to the Divinitie; who thought themselues dead, if once they should see G O D. And their great Lawgiver Moyses could obtaine no more (notwithstanding his humble and instant request) then to see the hinder parts of G O D. So as to cal into question, or to make doubts of these high points of the Essence of G O D, of the *Trinitie*, of the *hypostatical Union* in the person of C H R I S T, or to speake of them in other termes then the Church of G O D hath uniformly established, and in all ages successiuelly approued, as it is contained in all the Orthodoxe Creeds, and declared in the four first Councils, is by no meanes lawfull. And to make any question or disquisition vpon these high mysteries, is

as much in effect, as to make a contrary conclusion ; and such a disquisition deserves the punishment of the Inquisition. *Non est bonum ludere cum Sanctis, multò minus ergo cum Deo;* It is not good to jest with Saints, much lesse therefore with G O D: & one of the first verses which our little children are taught, is this: *Mitte arcana Dei cœlūq; inquire quid sit;* Let the secrets of Go D alone, and bee not too curious to inquire into heauen. For what difference is there I pray you, to say, it may be that such a Lady is a whore; or that there bee probable arguments to perswade vs that she is such a one; or to say absolutely that she is a whore? And (We imagine) *Vorstius* would not hold him for his friend, that should say it were a matter very disputable whether *Vorstius* were a damnable *Hertique*, and should goe quicke to Hel, yea or no : not that he did beleue him to bee such a one, but that there were many arguments probable enough to perswade a man to take him for no lesse. The nature of man, through the transgression of our first parents hath lost free-will, and retaineth not now

now any shadow thereof, sauing an inclination to euill, those onely excepted whome God of his meere grace hath sanctified and purged from this originall Leprosie. In so much as it is a very perilous thing to set a broach these new and dangerous questions, although they be accompanied with good answeres. For the greatest part of the World, following the footsteps of our first Parents, are naturally inclined to choose the euill, and to leauue that which is good, and therefore the Divine Poet *Du Bartas*, speaking of the destruction of *Sodome*, and loth to name the sinne for which it was destroyed, saith thus,

*De peur qu'en offendre des saincts l'oreille tendre,
Je ne les semble plus enseigner, que reprendre.*

For feare that in offending of good peoples tender eare, I rather seeme to teach them, then to wish them to forbear.

And there is a report, (I know not how true it is) that *Bellarmins* Bookes of Controuer-sie, are not very well receyued in *Italy*, be-cause his obiections are too strong, and his answers too weake. In which qualitie, as al-
so in one other, whereof we wil speake anon, *Vorstius* hath a certaine tincture of *Bellar-mine*.

To the third objection, where it is alleadged, that perhaps he hath not beene warie enough in some of his phrases of speech, and that it is but contention for words. To that we answer, as before we haue sayd, That it is in no sort lawfull to speake of those great Mysteries of the *Essence* of God, of the *Trinitie*, of the *hypostatical* vniōn of natures in the Person of *Christ*, or any such high points, vnlesse we vse the same phrases and manner of speech, which the Church of God hath alwayes vſed in speaking of theſaid Mysteries. They that will talke of *Chanaan*, muſt vſe the language of *Chanaan*. And the ſonnes of *Aaron* were ſeuereſly puniſhed, for preſuming to bring ſtrange fire vnto the Altar. By the diſference of leſſe then one letter, betweene *Siboleth* and *Shiboleth*, the ten tribes of Israel could diſcern their friends from their foes, and that by the pronuntiation onely: And the like diſference of one little letter betwixt *bomoouſion*, and *bomoiauſion*, ſerued to make a diſtinction betwixt the enemies of *Christ* in the Eaſt Church, and the Church Orthodoxall.

As

As concerning the fourth and last excuse; namely, that *Vorstius* hath in his last Bookes sufficiently purged himselfe from these calumnies, and renounced all Heresies: Our answere is, That Wee would very heartily request the States in their next Assembly, seriously and aduisedly to consider and obserue the style which he vseth in his writings and excuses, and then shal they be able to iudge what kind of spirit it is that guideth his penne.

For, to beginne with the Preface of his Booke, intituled his *Christian and modest Answere*, he makes there so light reckoning of his questions before-mentioned, as if it were but about the tale of *Tobyes* dogge. For in the second page of his sayd Preface, these be his words: *Omnis homo est mendax, immò vanitate ipsâ vanior, solus verò Deus est verax,* &c. *Quod cùm in omnibus magni momenti negotijs, tum maxime in sanctissimâ fidei causâ humiliter nobis semper agnoscendum est: ne videlicet quidquam quod primâ fronte nobis nouum, immò falsum, & absurdum videatur, facile damnemus, nec contra quicquid vulgo re-*

ceptum est, (in rebus præsertim abstrusis ac perplexis, nec tamen ad salutem scitu necessarijs) & quidem cum opinione præcise necessitatis, statim approbemus. In his talibus, si quis Regem, aut Principem, alioqui pientissimum, immò Reges, & Principes eiusmodi complures, (addo & Episcopos, seu Doctores Ecclesiæ, non dissimiles) aliquantulum errare dixerit, nihil opinor aduersus Regiam Maiestatem, nihil aduersus Principum, aut Episcoporum dignitatem reuerâ peccauerit, modò semper rationes suorum dictorum modestè reddere paratus fit. That is to say,
 " Euery man is a lyar, yea more vaine then vanity it selfe, God onely is true, &c. Which seeing wee ought euer humbly to acknowledge in all great and weighty causes, most of all ought we to confessle it in the most holy cause of our Faith: insomuch as we should not therefore easily condemne euery thing which at the first seimes strange, yea false and absurd vnto our eares, nor on the contrary side, ought wee foorth-with to approue, and that with an opinion of precise necessitie, whatsoeuer is commonly receyued, especially in matters abstruse and intricate,

cate, whereof the knowledge is not necessarie to saluation. In such poynts as these, if any man shall say, that such a King, or Prince, howsoeuer otherwise most godly and religious, yea that many such Kings, and Princes (nay, I will not except Bishops, or the like Doctors of the Church) haue in some sort erred, I am of opinion, he shall not giue any iust cause of offence, either to the Maiestie of Kings, or to the dignitie of Princes and Bishops, so as he bee alwaies ready modestly to yeeld a reason for that which he shall affirme. In which words, he main-
taineth two Principles: First, that euery man is a lyar, aswell in matter of faith, as in any thing else; and next, that wee must not euer esteeme the vulgar opinion, and that which is generally receyued in matter of Faith to bee the truest, nor alwaies condemne every opinion for absurd, which at the first seemes vnto vs vncouth, and new. Now wee pray you obserue, that this man is not accused of small scapes, and therefore beeing not charged with lesser *peccadillos*, then those which before wee haue mentio-
ned,

ned, it necessarily followes, that in his excuse he must vnderstand the same poynts whereof he is accused. And we hope by the mercie of God, that no Christian (wee speake in this particular, as well for the Papists, as for our selues) shal euer be found to erre in anyot those maine poynts : at the least We will answer, (by the grace of God,) for one of those Kings whom hee names in generall. And as for his new opinions , which hee would so gladly vent abroade , the auncient Faith needes not be changed like an old garment, either in substance, or fashion.

Furthermore, in the third page of his Preface, he vseth these wordes , *Sed neque plures uno aliquo semper hic ditiones sunt. Nemo igitur unus sibi arroget omnia. Nec numero plures unius alicui singulare quidquam inuident.* Neither are many men alwayes richer [in knowledge,] then some one man. Let not therefore any one man arrogate all things to himselfe. Nor let the greater multitude enuie a particular man, for hauing some singularity more then his fellowes. The true principle and foundation of the error of the *Anabaptists.*

baptists, taking away by this meanes, all manner of gouernement from the Church. For hauing first ouerthrowne the Monarchicall power of the Pope, hee sweepes away next allmanner of power both Aristocraticall and Democraticall from the Church, cleane contrarie to the Apostles institution, which ordineth , that *the Spirits of the Prophets should be subiect to the Prophets.* For if one particular man may take vpon him such a singularitie as this, how shall he be subiect to General, National, and Synodical Coun-cels ? For straight will he say vnto them:Sirs, ye haue no authoritie to iudge mee , for I haue a singuler gift aboue you all. And in the fist Page, these are his wordes : *Planissime enim persuasus sum, Serenissimo Regi nunquam in animo fuisse, nunquam in animo fore, alienæ conscientiæ (quod ne Apostoli quidem sibi unquam arrogarunt) siue directè, siue indirec-tè, siue per seipsum, siue per alios ullatenus dominari, vel fidem nostram ulli humanae au-thoritati alligare velle.* For I am absolutely perswaded, that it was neuer his Maiesties meaning, nor euer will bee, either directly,

“ or indirectly, by himselfe, or by others , in
“ any sort to ouer-rule another mans con-
“ science, (which euen the Apostles neuer
“ challenged to themselues) nor did , or
“ will his Maiestie euer seeke to tie our
“ faith to any humane authority. Where-
“ by hee is plainly discouered , to bee resol-
“ ued not to bee subiect in any sort to the
“ iudgement of the Church , in those mat-
“ ters whereof he is accused. For hee knowes
“ too well, that the ancient Church hath esta-
“ blished vpon necessary consequences draw-
“ en from the holy Scripture, both a forme of
“ belief, and a forme of speech concerning
“ the holy Mysteries aforesaid : And this is the
“ reason why he will not in these points, sub-
“ mit himselfe to the iudgement of any mor-
“ tall man ; But vpon this occasion in the 7.
“ page of his Preface, maintaines his Christi-
“ an libertie in this maner : *Qui quidem huma-
“ nas decisiones à Diuinis mysterijs scrupulose se-
“ gregem ; & præsertim in audaces Scholarum hy-
“ potheses, pro Christianâ libertate interdum di-
“ ligentius inquiram ; I who curiously make a
“ separation betwixt the iudgements of men
“ and*

and the Diuine mysteries, and especially, according to Christian libertie, doe sometimes more narrowly looke into the bold suppositions of the Schoolemen. As if the Schoole Diuines had bene too ventrous, to explaine and to defend the Articles aforesaid, already so established by the Church: But we may truely wish in that point, as *Bellarmino* did touching *Caluin*: *Vtinam semper sic errassent Scholastici*; Would God the Schoolemen had alwayes so erred. For in the maine grounds of Christian Religion, they are worthy of all commendation. Reade *Aquinas* against the *Gentiles*. But in matters of controuersie, where they were to flatter the *Pope* in his resolutions, and to auow the new ordinances and traditions of their Church, there they yeelded (alas) vnto the iniquitie of the time, and the mysterie of iniquitie, which was euen then in working, got likewise the vpper hand ouer them. And as for this Christian libertie, which he doth vrge so much, certainly hee doth it with no other intention, but onely vnder this faire pretext, to haue the better

meanes, and with more latetic to abuse the world. For Christian libertie is neuer meant in the holy Scripture , but onely in matters indifferent, or when it is taken for our deliuerance from the thraldome of the Law, or from the burden of humane traditions, and in that sense *S.Paul* speaketh in his Epistle to the *Colossians*, *Quare oneramini ritibus?* Why are ye burdned with traditions? But to abuse Christian libertie, in presuming to propound a new doctrine vnto the world, in point of the highest and holiest Mysteries of G o D, is a most audacious rashnesse, and an impudent arrogancie. Concerning which *S.Paul* saith, *Though an Angel from heauen, preach vnto you otherwise then that which wee haue preached vnto you, let him be accursed.* And *S.John* likewise commandeth vs , that wee should not so much as say, *God speed to that man which shal bring vs any other doctrine,* as we haue obserued before.

Now to shew that he is a forger of new opinions, by which hee would faine make himselfe singular, see but his wordes immediately preceding those which a little before

tore we mentioned, where he boasteth, & is wonderfully in loue with a new name which he hath taken vpon himselfe, that is to say, *Purus putus Euanglicus*, A mainly pure Gospeller; although indeed the word *pure* was neuer yet taken in a good part. For amongst the ancient *Heretiques*, there was a Sect that called themselues *Catharoi*, and there was also another Sect among the *Anabaptists*, that were called *Puritanes*, from whence the *Precians* of our Kingdomes, who out of selfe-will and fancie refuse to conforme themselues to the Orders of our Church, haue borrowed their name. And for the word *Gospeller*, although it hath bene assuemed in diuers places by some of our Religion, yet hath it this ill fortune, that it is more vsually receiued in those parts of *Hungary* and *Boheme*, where there are such infinite diuersities of Sects (agreeing in nothing but in their Vnion against the *Pope*) then in any other place. The holy Scripture it selfe in the *Actes of the Apostles*, mentioneth the name of *Christians*: and the ancient *Primitiue* Church did attribute vnto the faithfull, the

names of *Catholique* and *Orthodox*. So as for such a fellow as *Vorstius*, to affect new Titles for his Religion, it hath surely no good relish : his intention without doubt being no other, then by this meanes to make a distinction, and in time a rupture betwixt himselfe, and the *Orthodox* professors of our Religion. And for proote that he is stedfastly resolued to persist in all these nouelties, and not to retract any thing of that which hee hath written , see what hee saith in the last page sauе one of his said Preface. *Opinor enim ipse (ut magni illius Erasmi verba hic æmuler) in libris meis nihil reperiri, quo deterior quispiam reddi possit.* For I am of opinion (to vse the words of that great *Erasmus*)that there is nothing to be found in my Booke, that can make any man the worse that reads them.

As for his Booke which followes this Preface, it verifies the Prouerbe, *Dignum patellæ operculum*, A couer fit for such a dish. For it is so full of distinctions, and sophistical euasions, so stufft with *As it were*, *in some sorts*, *in my fense* and such words as these, as

euen

euen in that poynt he hath also a tincture of *Bellarmino*. But God is *Vnity* it selfe, and *Veritie* is *One*, and naked, and in our vsuall manner of speech, we call it *the simple Verity*, but neuer was it yet called, *the double veritie*.

Wee haue thought good to set downe here two places of his sayd Booke, that thereby the Reader may iudge of the rest; wherof one is in the twelfth page, in these words, *Argumenta quæ adferuntur à Patribus, vel à recentioribus Theologis pro æternâ Christi generatione, aut fallacia sunt, aut friuola.* The arguments which are vsed both by the Fathers and by the moderne Diuines, for the eternall generation of *Christ*, are either sophistical or friuolous. These words (as he saith) he is charged to haue vsed, and hee cannoi bethinke him of any other euasion, but to addethe word *Quædam*, some argumēts, &c. Now wee shall desire thee (good Reader) here to obserue, that this man condemning some arguments which the Fathers had gathered out of the holy Scripture, to prooue the eternall generation of *Christ*, as deceitfull and friuolous, he will be sure howsoeuer

not

not to alleadge any other arguments, either out of the Fathers, or of his owne brayne, which shall be stronger then those which he hath reieected. And in the same fashion hee behaues himselfe throughout his whole Booke: for we shew you this but for a scantling. In the other place, he directly denies, that euer he affirmed in his other Booke, that *Feare* and *Desperation* were incident to God: his wordes are these in the eighth page, *Nam metum & desperationem ne quidem uspiam nominaui.* For I did neuer so much as name *Feare* and *Desperation*, in any place. And yet neuerthelesse, let any man looke vpon his other Booke, pag. 114. & pag. 450. and he shall find two seuerall Discourses of a good length, concerning these two points. Herein hauing no other shift, hec betakes himselfe to an absolute and flat Negatiue. But to the intent, that the Reader may iudge of his manner of speaking through his whole last Booke intituled, *A Christian and modest Answere*, and how he playes the Sophister therein; wee haue set downe diuers of his phrases (in manner of a

Table)

*Tract. Theol.
de Deo.*

Table) which We haue caused to be extracted out of his said Booke.

*1. Estne Deus essentialiter immensus, &
ubiqꝫ presens?*

^a Nusquam disertè scriptum est, substantiam Dei simpliciter, seu quouis modo immensam & infinitam esse. ^b Et non pauca in S. Literis occurrunt, quæ contrarium, nō dico clarè asserunt, sed tamen asserere videntur. Interim aliud est videri, aliud reverâ esse. Respondeo tamen ex sensu meo.

^a Quoad Thesin, seu rem ipsam est.

Tametsi non quoad ^b specialem modum,
seu ^c hypothesin scholasticam.

^d Quix tamen falsa non est, verū aliquatenū hactenus infirmiū asserta, & sic aliquatenū dubia.

*Is God essentially immense, and every
where present?*

It is in no place clearely set downe, that the substance of God is simply, and euery way immense, and infinite. And there be many places in the holy Scripture, which (I doe not say, clearely affirme) yet seeme to affirme the contrarie. In the meane time, it is one thing to seeme, and another thing to bee indeed. Yet in mine owne fense I answer thus:

Simply, and positively it is.

Howsoever, not in that speciall manner and sort as the Schoolemen hold.

^a Pag. 16.lin.

^b 16.

^c Pag. 16.l.23

^d Pag. 22.l.23.

^b Pag. 4. l.19.

^c Pag. 22.l.26.

^d Pag. 23.l.1.

Which opinion, neuerthelesse, I doe not say is false, but I say it hath hitherto beene somewhat weakely prooued, and therefore in some sort doubifull.

2. *Eſtne in Deo quantitas?*

Eſt, ſed ^a non physica.

Verūm ^b hyperphysica.

Attamen ^c nobis planè imperceptibilis, & merē spiritualis.

Is there Quantity in God?

There is, but not a naturall Quantity.

But a supernaturall.

Neuertheles, not poſſible to be perceyued by vs, but meere lyſpirituall.

3. *Eſtne Deus infinitas?*

^a *Omnia Entia certam & definitam eſſentiam habent, id quod Deo ipſi aliquatenus aptare licet.* ^b *Deum quolibet ſenu recte infinitum dici non poſſe, quium infinitudo illa quæ definitioni certæ opponitur in Deum reuerâ non cadat.*

Is God infinite?

Euery thing that hath a beeing hath a certaine and definite Eſſence, which may be applyed in ſome kind unto God. That God cannot rightly in euery ſence be ſayd to be infinite, ſeeing that infinitenes which is opposite to certaine definitenes, cannot indeed be attributed unto God.

4. *Eſtne*

^a Pag. 2. l. 28.

^b Pag. 23. l. 12.

^c Pag. 2. l. 29.

4. *Eſtne Deus in aliquo loco?*

Est, sed non^a physico;
Verum in ſpatio abſtractiſſimè ſumpto, quod
Deus ſuo diuino modo adimplicet.

Is God in a place?

He is, but not in a naturall place;
But in ſpatio abſtractiſſimè ſumpto, which
God after his diuine manner doth fill.

5. *Eſtne Deus corporeus?*

^a Propriè loquendo minimè corporeus est.
^b Sed tamen nihil absurdī erit, ſi Deo (impro-
 priè loquendo) corpus ascribamus, ^c nempè
 quatenus vocabulum Corporis impropriè &
 latiſſimè pro verâ ſubſtantia ^d non prorsus
 absurdè ſumitur, ^e juxta latam significatio-
 nem, quæ figurata, & impropria, ſeu mauis
 catachreſtica eſt.

Hath God a body?

If we will ſpeake properly, he hath none.
Yet is it no absurdity, ſpeaking improperly, to a-
ſcribe a bodie unto God, that is to ſay, as the word
Body is taken improperly and generally, (and yet
not very absurdly) for a true ſubſtance, in a large
ſignification which is figuratiue, and improper,
or (if you will) abuſiuē.

6. *Eſtne Deus compositus ē materiā*
& formā?

^a Nullo modo, propriè loquendo. Eſt tamen in
 ſenſu quodā improprio, vel, ſi mauis, per ^{exce-}
^{ptionem} quandam, per quam vocabulū Corporis,

^a Pag. 3.l.12,
^b 23.

^a Pag. 3.l.34.
^b Pag. 15.l.6.
^c Pag. 4.l.3.

^d Pag. 15.l.14.
^e Pag. 15.l.10.
& 3.

^a Pag. 5.l.3.

item quasi materiæ & formæ, seu quasi compositionis ex genere & differentiâ, aliquando eidem attribui posse non immeritò alicui videatur.

Is God compounded of matter and forme?
By no meanes, speaking properly: Although it be true in a certaine impropersense, or (if you please) by a certaine Catachresis, by which the word Bodic, and as it were matter and forme, or as it were a Composition ex genere & differentia, may sometimes seeme to some (and not without cause) to be fitly attributed to God.

7. *Eſtne Deus immutabilis, ut eſſentiā, ſic voluntate?*

* pag. 15.l.15.

*Non eſt^a ut eſſentiā, ſic vo'luntate;
 id eſt, non eſt æqualiter.*

Is God vncchangeable in his will, as he is in his Eſſence?

Hee is not vncchangeable in his will, as he is in his Eſſence. That is, not alike vncchangeable in the one, as he is in the other.

8. *Eſtne Deus ſubiectus accidentibus?*

* pag. 7.l.8.

* pag. 7.l.9.

*a Non vllis veris.
 b Tametsi per liberam voluntatem quædam accidentia latissimè ſic dicta, tum ad ſc, tum in ſc recipit Deus.*

Is God ſubiect to accidents?

Not to any true accidents.

Al-

Although God doth by his free will take to himselfe, and into himselfe, certaine accidents, so called in the largest sense.

9. *¶ An Deus per discursum coniicit de futuris?*

Interdum, ^a aliquatenus, ^b discursum quendam instituit, & quali de incertis coniicit, ^c sed impropriè & metaphoricè, citraque omnem imperfectionem.

^d Coniicit autem non conjecturâ qualis hominum esse solet, sed planè diuinâ.

Doth God conjecture of things to come by discourse?

Sometimes, in some sort, he frameth to himselfe a certayne discourse, and doth (as it were) conjecture of things uncertaine, but impropriè and metaphorically, and without all imperfection.

And he doth conjecture not in such sort as men doe, but after a meereley divine manner.

10. *Affectus amoris, odij, &c. Deone propriè attribuuntur?*

Propriè; sed ^a ut pro veritate potius, quàm pro visitatâ nobisque notâ proprietate accipendum sit.

^b Nulli affectus cum humanâ infirmitate coniuncti propriè Deo attribuuntur; verè tamen, & suo modo propriè, hoc est, pro suæ, non pro naturæ nostræ proprietate.

^a Pag. 7. l. 14.

^b Pag. 8. l. 9.

^c Pag. 7. l. 12.

^d Pag. 8. l. 1.

^a Pag. 8. l. 16.

^b Pag. 9. l. 1.

The affections of loue, hatred, &c. be they
properly attributed vnto God or not?

Yes, but so as ye take it rather for a verity, then for
that property which is vulgarly understood and
knowne vnto vs.

No affections accompanied with humane infirmity
are properly attributed vnto God: yet truly, and in
his owne kind properly, that is to say, as they are
proper to his nature, and not to ours.

11. Pater, habetne peculiarem quandam, seu
quasi restrictam essentiam?

^a Pag. 21.l.1)

^a Vox essentiæ, perinde vt Entis, amplissimam
significationem habet, & sic nihil omnino ve-
tat utramque non minus ad personas divinas,
quam ad ipsam Deitatis naturam in fano sen-
su referri.

Hath the Father a certaine peculiar, or (as it were)
limited Essence?

The word Essence, as well as Ens, hath a very large
signification, and we may apply both of them safely,
in a good sence, as well to the Diuine Persons, as to
the nature of the Deity it selfe.

12. Suntne Patrum argumenta friuola, pro e-
ternâ Christi generatione?

^a Pag. 14.l.3.

Siquidem ^a vnica vox [quædam] ab initio inse-
ratur, argumenta à Patribus hactenùs aptata,
aut fallacia, aut friuola sunt.

Be

*Be those arguments which the Fathers haue
vsed to prooue the eternall generation
of Christ, friuolous or no?*

If this one word [quædam, some,] were added to the beginning of that position , it were then true, that the arguments which the Fathers haue at any time applyed to prooue the eternall generation of Christ, are either deceitfull, or friuolous.

13. *Estne in Deo visio presentiam, & præteritorum magis certa, quām futurorum præuisio?*

^a *Nota modestiam meam in verbo [videntur,] opinionem duntaxat probabilem hīc afferri, non autem dogmaticam assertionem,*

^a Pag. 18.1.
19, 20.

Futura ^b contingentia (comparativè loquendo) etiam coram Deo dici possunt minus certa quām præterita, & præsentia.

^b Pag. 18.1.29.

Whether doth God see things past and present, more certainly then things to come ?

Note here my modestie in this word [videntur] for in this place I deliuier onely a probable opinion, and not a dogmaticall assertion.

Things future contingent (speaking comparativel y) may be sayd to be lesse certaine, euenvntio God, then things past, and present.

By this may the Reader manifestly discerne, that there is nothing which a man speaking in this fashion shall not bee able to maintaine, and by this meanes easily proue *quidlibet ex quolibet*. And certainly his manner

ner of excuses and euasions are framed iust
after the mould of the ancient Heretiques,
and namely of *Arrius*, and *Paulus Samosate-*
nus, when they saw themselues pinched with
the Arguments of the *Orthodox* Church, and
had no power to resist. The same also doth
more plainly appeare by an other little
booke which hee hath published, intituled
Theologicall positions, which booke hee hath
made of purpose to blind the world withall;
because they are indeed but the same *Theses*
or *Positions*, vpon which he hath disputed in
his first wicked booke, that beareth the title
Of God and his Attributes. For in the *Theses*
themselues there is but little harme, but in his
disputations thereupon are couched all the
horrible Heresies : And therefore in this
booke hath hee published onely his *Theses*
which are iustifiable ; and left out his dispu-
tations vpon the *Theses*, wherein all the poi-
son is contained. It is moreouer somewhat
suspicious in such a tainted person as hee is,
that in an Appendix which hee hath placed
at the end of his *Theses*, he taketh occasion
to name a number of Heretiques who are
ad-

aduersaries to the doctrine of his *Theses*, and those especially who haue erred concerning the Diuinitie, Humanitie, Person, or Office of CHRIST, as the *Ebionites*, *Cerinthians*, *Arrians*, *Praxians*, *Sabellians*, *Marcionites*, *Manichees*, *Docites*, *Apollinarists*, *Mennonites*, *Swenkfeldians*, *Nestorians*, *Monothelites*, *Eutychians*, *Monophysites*, *Jews*, *Millenaries*, *Papists*. Amongst which rabble he doth not once make mention of *Paulius Samosatenius*, nor of *Photinius*, who succeeded him as well in his Bishopricke as in his error: Yet neuertheles it is reported, that *Vorstius* in his heart is not very farre from their erronious opinion.

Now in the preface of this little booke he hath taken vpon him very succinctly to make answere to fife Articles which he confesseth were laid to his charge; by which answere, in Our opinion, he discouers himselfe very plainly.

The first point is, That he was once accused (as himselfe saith) of the *Samosatenian* Heresie, because he had sometime both written and receiued letters from diuers of that Sect; which he confesseth he did indeed in

his youth, to this end, that by that meanes he might the more easily come by some of their bookes, but that afterward he did forbear all correspondencie with them. First of all then, We would be glad to know why hee forgot the Heresie of *Samosatenus* in his *Appendix*, where he names so many others, and yet confesseth in the Preface of his said Booke that he himselfe was accused of that error. Secondly, to what end had he in his youth so great trafique with these Heretiques? was it to enable him the better to confute them? Wee heare him not say so much, as indeed it was never his end. Surely this fellow would be an excellent clenser of a Pesthouse, for he feares no infection: *Picem
contractare non timet*, hee dares handle any pitch: And yet for all that, the Prouerbe is true, *Qui ambulat in Sole, colorabitur*, He that walkes in the Sun-shine, shall be Sun-burnt. It followeth then, seeing his intention was not to arme himselfe against them, that it must be of necessitie to make himselfe worthy of their Schoole, the which hee almost confesseth in the last words of his Answere

to

to that point, where he saith thus ; *Non enim (quod multi solent) alienis sensibus hic fidendum putavi, aut temere quidquam in causa fidei damnandum.* For I doe not thinke it fit (as many others doe) to rely in these cales vpon other mens constructions, or rashly to condemne any thing which concernes matter of Faith.

To the second Article of his accusation, he confesseth that he gaue some of his *Samosatenian* booke vnto his schollers ; Surely, a goodly gift : But the caution was prettie which hee gaue withall vnto them when hee deliuered them the booke ; which was that they ought to reade them with iudgement, not rashly reiecting the doctrine commonly receiued. What an Epithite is here for our holy *Orthodoxe* faith, to terme it no otherwise then the doctrine commonly receiued ? And as for his caution, not rashly to forsake the old doctrine, it is no more then the Turkes would giue vnto any Christian, that should suddenly offer to become a Mahometist. Nay what Christian did euer sollicite a Pagan , or Heretique

retique to bee conuerted, but with this caution? Who would perswade a man to receiue the holy Sacrament rashly? S. Paul commands euery man to examine himselfe diligently, before hee come to that holy Table. But on the other side, an *Orthodox* Christian would in this case haue said to his schollers: If you will reade these wicked bookes, reade them with horrour and detestation, and with an intent to arme your selues against such wiles and subtilities of Satan, and withall pray vnto G o d to keepe you constant in the holy Catholique and *Orthodox* Faith, that these Heresies may haue no power once to mooue you, trusting in his mercie, and not in your owne strength.

To the third Article, he confesseth that his schollers did publish bookes of the *Socinian* Heresie; and his excuse is, that it was without his knowledge: But howsoeuer, he condemnes them not for hauing done it: onely this he saith, That they declared vp on their oathes, they did not fauour the Heresie.

To

To the fourth point, hee confesseth that about ten yeeres since , he wrote a booke *De Filiatione Christi*, (for which Title onely, an Authour, so suspected as he, is worthy of the fagot ,) and all his excuse is , That hee wrote an Epitome vpon *Bellarmino*. Wee doubt not but hee did it for his recreation. Forsooth, a prety conceit. Yet it appeares not by his wordes , that he detests the subiect of that Booke: but saith, That no man can thereby conjecture what his opinion is of that argument, no more then they can vpon his Epitome of *Bellarmino* , which was likewise his worke. For to condemne it , had bene contrary to that which hee auowed in his other booke , neuer to repent himselfe of any thing that hee hath once written, as already We haue obserued.

As for the fist and last point, he will neither confess, nor deny the accusation: onely he saith, That a certaine booke intituled *Dominicus Lopez*, which is (as we haue heard) a very blasphemous Treatise, was suppressed by him *pacis ergo*, for peace sake ; but hee is so farre from condemning it , as that hee al-

leadgett, the booke hath bene maintained by others, which in time shall appeare. Two things are here to be obserued; First, that he suppressed it *pacis ergo*, for quietnes sake; Not therefore for the wickednes of the subiect; The next, that in his duetime: the trueth thereof shall appear. In which last point onely, Wee will willingly ioyne with him, beseeching Our good G O D, for his C H R I S T S sake, that he will bee pleased to discouer the trueth of this mans intentions, as well for his owne Glory, as to purge the scandall, and to auoyd the danger which may ensue vnto Christendome, by the darnewell of Heresies which he hath sowne.

It is therefore to bee noted, That to all these fife Articles his answeres are so seelly and weake, as in three of them Wee haue found him *plane conscientem reum*, plainly pleading guiltie; blanching it onely with some poore excuses. And to the other two points his answeres are doubtfull; yet neither condemning the act of his schollers, nor the last wicked booke called *Dominicus Lopez*.

Haines

Hauing now therfore briefly laied open
the subtleties, frouolous distinctions, and ex-
cuses of the said *Vorstius*, Wee will conclude
this point with this protestation ; That if he
had bin Our owne Subiect, We would haue
bid him *Excrea*, spit out : and forced him to
haue produced, and confessed those wicked
Heresies, that are rooted in his heart. And
in case he should stand vpon his Negatiue,
We would entoyne him to say (according
to the ancient custome of the Primitiue
Church in the like cases of Heretiques) I
renounce and from my soule detest them:
Anathema, *Maranatha* vpon such and
such Heresies; And not to say, For peace
sake I caused this booke to bee suppressed, And
these bookes are to be read with great iudge-
ment and discretion. S. Hierome liketh not
that any man should take it patiently, to be
suspected of Heresie.

And now to make an end of this Dil-
course, Wee doe very heartily desire all
good Christians in generall, and My Lords
the States in particular (to whom the ma-
naging of this affaire doeth most specially
belong)

belong) to consider but two things; First what kinde of people they bee that slander Vs, and Our sincere intention in this cause. And next, what priuate interest Wee can possibly haue (in respect of any worldly honour or aduancement) herein to engage Our selues in such sort as We haue done.

Concerning the first point, There are but three sorts of people, that seeke to calum-niate Vs vpon this occasion: That is to say; either such as are infected with the same, or the like Heresies, wherewith *Vorstius* is tainted, & *ideo fouent confimilem causam*, and therefore doe maintaine the like cause: or else such as be of the Romane Religion, who in this confusion, & libertie of prophesyng would thrust in for a part; conceiuing it more reasonable, that their doctrine should bee tolerated by those of Our Religion, then the doctrine of *Vorstius*: or else such, as for reason of State enuie peraduenture the good amitie & correspondencie which is betwixt Vs, and the Vnited Prouinces.

Touching our owne interest, the whole course of our life doth sufficiently witnesse, that

that we haue alwayes bene contented with
that portion which G o D hath put into our
hands, without seeking to inuade the pos-
sessions of any other. Besides in two of Oui
Bookes, aswell in Our *Basilicon Doron*, as
in the Preface to our *Apologie*, we haue shew-
ed the same inclination. For in the first
booke, speaking of warre, wee say that a
King ought not to make any inuasion vpon
another's Dominions, vntill Justice bee first
denied him. And in the other Booke, ha-
ving shewed the usurpation of the *Pope*, a-
bove all the Kings and Princes of Christen-
dome, Our conclusion is, that we will neuer
goe about to perswade them to assault him
within his Dominions, but onely to resume,
and preserue their owne iust priuiledges
from his violent intrusion. So as (thanks be
to G o D) both our *Theorique* and *Practique*
agree well together, to cleare vs from this
vnjust and slanderous imputation. And as
for the States in particular, it is very vnlikely
that We who haue all our life time held so
strict an Amitie with them, as for their de-
fence we haue bene contented to expose the

M . liues

hues of many of Our Subjects of both Nations, would now practise against their State, and that vpon so poore a subiect as *Vorstius*: especially, that so damnable a thing could euer enter into Our heart, as vnder the vale and pretext of the glory of God, to plot the aduancement of Our owne priuate deseignes.

The reasons which induced Vs to meddle in this businesse, We haue already declared. We leauue it now to his owne proper Judges to consider what a nurfling they foster in their bosome: A Stranger, bred in the *Socian heresie* (as it is said;) often times accused of *Heresie* by the Churches of *Germany*; one that hath written so wicked and scandalous Books; maintaining and seriously protesting in the preface of his *Apologie* to the States, for the libertie of prophecyng; and twise or thrise insisting vpon that libertie in the Preface of his *Modest Answer* (a dangerous and pernicious libertie, or rather licentiousnesse, opening a gap to all rupture, Schisme, and confusion in the Church;) yea hauing had some disciples that be *Heretiques* themselues, and

and others that accuse him of heresie. And though there were no other cause then the feely and idle shifts wherewith he seekes to defend himselfe in his last booke, it were enough to conuince him, either to haue maintained a bad cause, and in that respect worthy of a farre greater punishment then to be put by his place of *Professor*; or at the least to be a person vnworthy of the name of a *Professor* in so famous an *Vniuersitie*, for hauing so weakly maintained a cause that is iust. For Our part, GOD is Our witnesse, We haue no quarrell against his person; he is a Stranger, borne farre from our Dominions: he is a *Germane*, and it is well knownen, that all *Germanie* are our friends, and the most part of the great Princes there, bee either neerely allied vnto Vs, or our Confederates: he doth outwardly professe the same Religion which we doe: he hath written against *Bellarmino*: and hath not mentioned Vs, either in speech or writing (for any thing wee know) but with all the honour and respect that may bee. GOD knowes, the worst that Wee doe wish him is, that hee

may sincerely returne into the high beaten path-way of the *Catholique* and *Orthodoxall* Faith.

And for My Lords the States (seeing We haue discharged Our conscience) We will now referre the managing of the whole Action vnto their owne discretions. For Wee are so farre from prescribing them any rule herein, as Wee shall be very well contented (so as the businesse bee well done) that there be euuen no mention at all made of Our intercession, in their publique Acts or Records. Their maner of proceeding, Wee leauue absolutely to their owne Wisedomes. *Modò prædicetur Christus*, so as C H R I S T be preached, let them vse their owne formes in the Name of G O D. For Wee desire that G O D should so iudge Vs at the last Day, as Wee affect not in this Action any worldly glory, beseeching the Creator so to open their eyes, to illuminate their understandings, direct their resolutions, and, aboue all, to kindle their zeale, sanctifie their affections, and at the last so to blesse their Actions and their proceedings in this

this cause, as the issue thereof may tend to his Glory, to the comfort and solace of the Faithfull, to the honour of our Religion, to the confusion and extirpation (at the least profligation) of Heresies, and , in particular, to the corroboratiⁿ of the vnuion of the said Prouinces.



REPRODUCED FROM THE ORIGINAL
IN THE HENRY E. HUNTINGTON
LIBRARY AND ART GALLERY
FOR REFERENCE ONLY.
PERMISSION NECESSARY FOR
REPRODUCTION.